The Hon. Henry A. Wise and the New American Party.

Charta and beyond Magna Charta—free by the surpassing franchise of American charter, which makes them sovereign, and their wills the sources of constitutions and laws.

If the Archbishop might say to King John—"Let every briton, as his mind, be tree; His person safe; his property secure; His house as sacred as the fane of heaven; Watching, unseen, his ever open door.
His fate determined by the rules of right;
His voice enacted in the common voice
And general suffrage of th' assembled realm;
No hand invisible to write his doom;
No demon starting at the midnight hour,
To draw his curtain, or to drag him down
To mansions of deepair. Wide to the world
Disclose the secreta, of the prison walls,
And bid the groanings of the dungeon strike
The public ear. Inviolable preserve
The sacred shield that covers all the land—
The Heaven-conferr'd palladium of the isle
To Briton's sons—the judgment of their peers;
On these great pillars—freedom of the mind,
Freedom of speech, and freedom of the peu,
Forever changing, yet forever sure—
The base of Statain rests'—

We may say that our American charters have more than confirmed these laws of the Confessor, and our people have given to them "as free, as full and as sovereign a consent" as was ever given by John to the Bishops and the Barons at Runnimede, the field "of freedom," to which it was said—

**Ritian's sons shall come,
Shall trend where heroes and where patriots trod,
To worship as they walk!"

In this country, at this time, does any man think anything—would he think aloud—would he speak anything, would he write anything—bis mind is free, his person is safe, his property is secure, his house is his castle, the spirit of the laws is his body guard and his house-guard; the fate of one is the fate of all, measured by the same common rule of right; his voice is heard and felt in the gonera else can justify it? A caucus may sit in secret to nit on the general policy of a great public party-may be necessary or convenient; but that, even, is then sible if carried too far. But here is proposed a primary, natural organization. In its inception—it Nobody knows. To do what? Nobody knows. organized? Nobody knows. Governed by whom? My knows. How bound? By what rites? By what oaths? With what lindtations and restraints? No—nobody knows. All we know is, that persons reign birth and of Catholle faith are proscribed, so are all others who do not proscribe them at the This is certainly against the spirit of Magna ta.

is our condition of freedom at home, showing no dity for such a secret organization and its antago-to the very basis of American rights. And our rative native and Protestant strength at home re-pelse of such accessity still more. The statistics alignation show that from 1830 to 1st January, 1853, ive—for 32 years and more—2,294,848 foreigners d in the United States, at the average rate of 1 per annum; that the number of persons of foreign now in the United States is 2,210,839; that the er of natives whites, is 17,737,513, and of persons, nativity is "unknown" is 39,154. (Query: by the-what will "Know Nothings" do with the "un-sential that the number of matives to persons of foreign in the United States is as 8 to 1, and the most of iter, of course, are naturalized. In Virginia the number of white natives is \$13,891; of persons-ent of the State and in the United States, 57,502, g a total of natives of \$71,393; and the number of is born in foreign countries is \$2,953. So that in in the number of natives is the number of per-orn in foreign countries nearly as 35 to 1.

and domestic the stronger, nowhere is the tie of kinship more binding, nowhere is there more some loos—the love of bome, which is the surest foundation of the love of country—nowhere is any country's romance of history more felt, nowhere are the social relations on a better moral foundation, nowhere is there as clear identity of parentage and offspring, nowhere are sons and daughters so ''educated to liberty.'' nowhere have any people such certainty of the knowledge of the reward of vigilance, nowhere have they such freedom of self-government, nowhere is there such trained hatred of kings, lords and aristocracies, nowhere is there more self-dependence or more independence of the Old World or its traditions—in a word nowhere is there a country whose people have by birtizight a fithe of what our people have to make them love that land which is their country, and that spot which is their home. I am an American—a Virguian. Prouder than ever to have said, ''I am a Reman chizen''' So far from Brother Jonathan wanting a national feeling, he is justly suspected abroad of a little too much pride and bigotry of country. The Revolution and the last war with Great Britain tried us, and the late conquest of Mexice found us not wanting in the sentimentality of nationalism. Though so young, we have already a dialect and a mannerism, and our customs and our costume. A city dandy may have his coat cut in Faris, but he would fight a Frenchman in the cloth of his country as quick to-day, as a Marion man ever pulled the trigger of a Tomer masket against a redecat Englishman in 1776. And peace has tried our particism more than war. What spople have more reason to love a country from the labor they have bestowed upon its developement by the arts of industry? No! as long as there shall be a 22d of February and a 4th of July—as long as the everlasting monitains of this continent stand, and our Father of Waters flows, there will be fathers to hand down the stories which make our hearts to glow, and mothest to sing 'Hail Columbia'' to t

when we were as weak as three millions, we relied largely on foreigners by birth to defend us and aid us in securing independence. Now that we are twenty-two millions strong, how is it we have become so weak in our fears as to apprehend we are to be deprived of our liberties by foreigners? Verily, this seemeth as it Know Nothings were reversing the order of things, or that there is another and a different feeling from that of the fear arising from a sense of weakness. It comes rather from a proud consciousness of overweening strength. They wax strong rather, and would kick, like the proud grown fat. It is an exclusive, if not an aristocrotic feeling, in the true sense, which would say to the friends of freedom born abroad:—

"We had need of you, and were glad of your aid, when we were weak; but we are now so independent of you that we are not compelled to allow you to enjoy eur republican privileges. We desire the exclusive use of human rights, though to deprive you of their comman eujoyment will not enrich us the more, and will make you 'poor indeed!"

But not only is it levelled against foreigners by birth, but against the Pope of Rome.

There was once a time when the very name of Pope frightened us as the children of the nursery. But now, now! who can be frightened by the temporal or ecclesiastical authority of Pius IX? Has he got back to Rome from his late excursion? Who are his bodyquard there! Have the lips of a crowned head kissed his big too for a century! Are any so poor as to do his Italian crown any reverence? Ho not two Catholic powers, France and American dearties, but his dominion in a cletestability of the pope is indiscose at this day is an propositorous as that of a gunpowder plot. I would as soon think of dreading the ghost of Guy Fawkes.

No, there is no necessity, from either oppression or weakness of Protestants or natives. They are both free and strong; and do they now, because they are rich in civil and religious freedom, which, in turn, to persecute and exclude the fallen and the down-tr

the other, at one altar, and there was a common stake of sacrifice—"Hyss, fortunes, and honor." And who were they? There were Hancock the Paritan, Penn the Quaker, Rutledge the Huguenet, Carroll the Catholic, Lee the Cavaller, Jefferson the Freethinker. These, representatives of all the signers, and the signers representatives of all the people of all the colonies.

Oh! my countrymen, did not that "pledge" bind them and us, their heirs, forever to Faith and Hope in God, and to Charity for each other—to tolerance in religion, and to "mutuality" in political freedom? Down, down with any organization, then, which "denounces" a "separation" between Frotestant Vinginia and Catholic Maryland—between the children of Catholic Carroll and of Protestant George Wythe. There the names stand together among "the signatures," and I will redeem their; "mutual" pledges with my "life," my "fortune," and my "sacred bonor," "so far as in me lies—so help me Almighty God!"

I think that here is proof enough that "foreigners" and Catholics both entered as material elements into our Americanism. But before the 4th of July there were laws passed of the highest authority, to which this secret organization is opposed.

On the 12th of June, 1776, the Convention of Virginia passed a "declaration of rights." Its fourth section declares, "That no man or set of men are entitled to exclusive or separate emoluments or privileges from the

On the 12th of June, 1776, the Convention of Virginia passed a "declaration of rights." Its fourth section declares, "That no man or set of men are entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public services; which not being descendible, neither ought the offices of magistrate, legislator, or judge to be hereditary." Now, does the Know Nothing organisation not claim for the "native born" "set of men" to be entitled to exclusive privileges from the community as against naturalized and Catholic citisens; and thus, by virtue of birth, to inherit the right of election to the offices of magistrate, legislator, or judge, which are not descendible. They set up no such claim for the individual person native born, to swhich, and to which alone, they claim, pertain the privileges of eligibility to offices.

claim, pertain the privileges of eligibility to offices.

Again: Does this organization not violate the 7th section of this deciaration of rights, which forbids "all power of suspending laws, or the execution of laws, by any authority without consent of the representatives of the people, as injurious to their rights, and which ought not to be exercised?"

When the laws say, and the representatives of the people say, that Catholics and naturalized citizens shall be tolerated and allowed to enjoy the privileges of citizenship and eligibility to office, have they organized a recret power to suspend these laws and to prevent the execution of them, by their sole authority, without consent of the representatives of the people. This declaration denounces it as injurious to the rights of the people, and as a power which ought not to be exercised.

Again: Does not this organization amul that part of the eighth section of this declaration, which says:—

"That no man shall be deprived of his liberty, except by the law of the land, or the judgment of his peers?" This don't apply alone to personal liberty—the freedom of the body from prison—but no man shall be deprived of his franchises of any sort, of his liberty, in its largest sense, except by the law of the land, or qualifications for office, send enforce their laws by test ouths, so as to deprive any man of his liberty to be elected?

Again: Does not the law of the land or judgment of his peers—the trial by jury. Has, then, a private and secret tribunal a right to impose qualifications for office, and enforce their laws by test ouths, so as to deprive any man of his liberty to be elected?

Again: Is this organization not an invariant imperio against the 14th section of this declaration, which have:—

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Again: Is this organization not an imperium imperio against the 14th section of this declaration, which against the 14th section of the people of the government of Virginia, ought to be creeted or established within the limits thereof."

It is not a government, but does it not, will it not, politically govern the portion of the people belonging to it differently from what the portion of the people not belonging to it are governed by the laws of Virginia?

Again: It does not adhere to the "justice and moderation" inculcated in the 15th section of the declaration. And lastly, it avowedly opposes the 15th section, which declares:—

"That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience; and that it is the mutal duty of all to practise Christian forbearance, love, and charity toward each other."

But this organization not only contravenes the rules of our Declaration of Independence and rights, but it is in the face of a positive and perpetual statute, now made a part of our organic law by the new constitution—the act of religious freedom—passed the 16th of December, 1786. Against this law the Know Nothing order attacks the freedom of the mind by imposing civil "in capacitations." It thus tends to beget habits of hypocrisy and meanness; it attempts to punish one religion and to propagate another "by coercion on both body and mind;" it assumes dominion over the faith of others, it "sets up its own opinions." it "deprives clivicus of their natural rights, by proscribing them as unworthy the public confidence, by laying upon them an incapetity of being called to offices of trust and emolument, unless they prof

one constitution of the United States, or that he doth absolutely und entirely renounce and abjure all allegiance and fidelity to every foreign prince, potentate, State, or sovereignty whatever, and particularly, by name, the prince, potentate, State or sovereignty whereof he was before a citizen or subject; which proceedings shall be recorded by the clerk of the court.

Third. That the court admitting such alien shall be satisfied that he has resided within the United States five years at least, and within the State or Territory where such court is at the time held, one year at least; and it shall further appear to their satisfaction that during that time he has behaved as a man of good moral character, attached to the principles of the constitution of the United States, and well disposed to the good order and happiness of the same: Provided that the oath of the applicant shall in no case be allowed to prove his residence.

sites, make an express renunciation of his rof noblity in the court to which his appli-made, which renunciation shall be record-id court. Provided that no alien who shall be trans, danger or shiper of

seed from time to time. This statute had not operated a legal lifetime before Great Britain again asserted the dogma. "Once a citizen always a citizen." The base and cowardly attack of the Leopard on the Chesapeake, at the mouth of this very bay, in sight of the Vinginia shore, was made upon the claim of right to seles British born subjects from on board our men-of-war. The star-spangled banner was struck that day for the last time to the detestable maxim of tyranny, "Once a citizen always a citizen." It must not be forgotten that it was upon this doctrine of despots that the right of sexual was founded. They are claim the high seas, and to seize those of our crews who were born in British dominions. In 1812 we declared the claim the high seas, and to seize those of our crews who were born in British dominions. In 1812 we declared the country. State or sovereign, and particularly to the country. State or sovereign to the country state or sovereign under which they have been natives or citizens, and we had reciprocally undertaken to protect them? By enabling them to faifil their obligations to us of allegiance and fadelity, by making them fee to grade the state of the state. The found is a state of the state of t

was ever bistant, even—it was the follomation. To quote iron an injuly fortical pen—increased activity to thought and inquiry, agitated the inter mass of accumulated prejudices throughout Europe. The effect of the concussion was general, but the shock was greated in the control, (Figural) in the control, (Figural) in the control, (Figural) in the control of the co

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the whole earth shall be filled with the glary of Am tecnism I. As in the colonies, as in the revolution, at the last war, so have foreigners and immigrants every religion and tongue, contributed to build up temple of American law and liberty, until its agreaches to heaven, while its shadow rests on ear If there has been a turnpike road to be beaten out the rocky metal, or a canal to be dug, foreigners and migrants have been armed with the matteet and spade; and if a battle on sea or land had to be foss foreigners and immigrants have been armed with the matteet and my and the blade. So have foreigners and im grants proved that their influence has not impaired genius or the grace or gladness or glory of American in twitons. At no time have they warred upon our religions. The Pope has lost more than he has gained genius or the grace or gladness or glory of American in twitons. The Pope has lost more than he has gained to have a supplementally the catchelies coming here. No peoce tion but one has ever disturbed the religious tolers of the West, and lifst one was to drive out the religious erly, and select the very Mother Church of Protestism itself for persecution and proceription. But West, I repeat, made up of foreigners and immigra of every religion and tongue—the West is as purely rirotic, as truly American, as genuinaly Jonathan, any people who can claim our nationality. Now, is here proof, in war and peace, that the apprehedical foreign influence, brought here by timagrants, is only groundless, but contradicted by the facts of extinements have declopements. The hard subject the West. They have strengthened the stake of dominion, and multiplied the sons and daughters America, so that now she can master an army, maintain it, too, outnumbering the strength of a scritement and the scritement and and army the heat of the proper decided by the facts of contradicted by the facts of cir